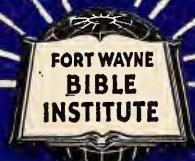


The Bible Vision

APRIL - MAY 1944

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Easter Meditations

BY THE EDITOR

The Meaning of Death

"In Adam all die." No teacher of religion is needed to certify the fact that human history is a sad record of wreckage. This does not mean that life is void of happiness; rather the very opposite is meant. It is great to be born, to have health, to be able to work and play, to achieve and to acquire, to make friends and to have loved ones. But the greater one's realization of the values of life, so much the greater is one's sense of loss when faced by the event of death. Apart from the explanation of the Bible this fact of death as the terminus of all that mind and heart have learned to hold dear is an imposing enigma.

Death has a twofold explanation. It is the natural consequence of the course which the human race has taken. Isaiah says, "We have turned everyone to his own way." Turning from the God of life, the Creator, must involve separation from life, that is, death. Death, however, is not only a natural consequence of the course which men have taken. It has been ordained by God as the means of discipline by which mortals learn the lesson of their dependence upon God and of the folly of presuming to take a course of their own. The whole creation has been subjected to "vanity" that it might be subjected to "hope" (Rom. 8:20). Selfish beings can understand God's goodness and the meaning of mercy and grace only as they face their own extremity. That extremity is the point at which they either come to themselves and return to God, or persist in their selfishness, foolishly ignoring the fatal consequences.

The God of Life and Love

"In him was life." "God is love." These facts belong together and they are basic to an understanding of the work of God in human history. The first has to do with the natural relation which the created order sustains to its creator. Not only did God originate living beings, but it continues to be true that "in Him we live, and move, and have our being" (Acts 17:28). Why does God thus extend His life to sustain His creatures? Because He is love. Let the selfish sinner realize that when he makes an idol, when he takes God's name in vain, when he desecrates a sacred thing, and when he gives way to covetousness in any of its many forms, he is doing so with the very life which God is extending to him. Why does God not immediately allow him to die? Because God is love. God extends time and boundaries to the peoples who make up human history for but one purpose, namely, "That they should seek God." To this appealing statement of purpose there is added the touching encouragement to the seeker, "He is not far from each one of us" (Acts 17:27). The simple truth of the Gospel is that God is bending in mercy to restore the sinner if the sinner will but accord Him the opportunity.

The Resurrection of All Men

"In Christ shall all be made alive." The historic fact of the resurrection is the basis of assurance that all men will be made alive. This fact, however, may or may not be a blessed prospect depending upon whether there has been a reconciliation with God. "All that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28, 29).

"The resurrection of life" in distinction from "the resurrection of judgment" is the prospect of all who believe the Son of God. "He that heareth my word and believeth on Him that sent me hath eternal life and shall not come into judgment, but hath passed out of death into life." (John 5:24)

Antinomianists will do well to observe that there is a moral basis for one's hope for the resurrection of life; this hope is for those who have "done good." Jesus, however, did not mean to sanction selfrighteousness nor to approve the spurious "good works" of legalism. A man has no good works in the last analysis until he submits to God; this is the first requirement of both the law of God and the Gospel. "This is the work of God, that ye believe on Him whom He hath sent" (John 6:29).

The Two Resurrections and the Two Deaths

John, who distinguishes the "resurrection of life" from the "resurrection of judgment" in his gospel, speaks also of the first and second resurrections in the Revelation. Those who have part in the first are called "blessed and holy" and they are assigned to places of dominion and priestly ministry during a thousand years of time. "The rest of the dead" are raised after the thousand year period for the purpose of appearing for judgment. This is the Great White Throne Judgment. It is the tribunal which makes final disposition of all enmity to God. Before it appear all "the rest of the dead," small and great. Those whose names are not written in the book of life are consigned, with the devil, the beast, and the false prophet, to the lake of fire, which is the second death. With this the course of the present order of human history closes. Death, eternal death, draws its curtain to hide the awful scene of impenitent rebels.

The New Heaven and the New Earth

"Behold I make all things new." The last two chapters of the Bible carry us in vision beyond the present order of things to a completely new order. It is important, if we are not to lose incentive at times, that our minds be refreshed with this vision.

As the vision breaks, the first sight reveals that both heaven and earth will be made new. The focus of the vision then is confined to the holy city, the New Jerusalem. This city holds our attention through both of the chapters.

Just as Jerusalem has been the city through which God has wrought to save men through the agency of Israel in the present course of human history, so also in the order to come Jerusalem will again be the center of administration. This plan makes it evident that the redeemed human race is not to be "tucked away" in some remote planet nor elevated to ethereal altitudes in the ages to come. Man was created for the earth, but with capacities for holding communion with God and the heavenly hosts. It will ever be so, if we understand this vision correctly.

The New Jerusalem is unique in that it is seen to "come down from God out of heaven." It is founded on the earth, but according to its unique plan and dimensions it will extend 1500 miles into the heavens. It reaches to the "throne of God," yet its gates are open to the nations of the earth; the kings of the earth will bring their glory to it. It will have in it the tree of life which suggests the restoration of man to paradise. Issuing from the throne of God

the river of life is seen to flow forth, with fruitage and verdure along its banks for the healing of the nations.

The vision makes conspicuous the absence of the evils and ills common to the present order. The "former things" including death, tears, mourning, crying, pain, fear, unbelief, murder, fornication, and sorcery will have passed away.

There will be no more curse. So accustomed are we to thinking of want, the struggle for subsistence, and eventually the funeral, as being a constitutional part of things that we feel unprepared to imagine how life will be without these things. But in God's good and perfect plan these things have no place. There will be a "new order" of men who will no longer need the disciplines of the curse, but who will be prepared to engage constructively in fellowship and in service with their God. Surely the universe is vast enough in its interests, and the mind of God is resourceful enough to keep us fully challenged. Paul, anticipating the new order, pictures redeemed people as seated together in heavenly places having unfolded to them in the ages to come "the exceeding riches of his grace in his kindness toward us through Christ Jesus."

When Is a Revival of Religion Needed?

Charles G. Finney, the prince of revivalists, answers this question saying:

1. When there is a want of brotherly love and Christian confidence among professors of religion.
2. When there are dissensions, jealousies, and evil speaking among professors of religion.
3. When there is a worldly spirit in a church.
4. When the church finds its members falling into gross and scandalous sins.
5. When there is a spirit of controversy in the church or in the land.
6. When the wicked triumph over the churches and revile them.
7. When sinners are careless and stupid—Christians must then bestir themselves.

Mr. Finney refused to regard a revival as impossible. If conditions were bad that was the occasion for the application of truth to the situation. Coming to a given place he would check two matters. If the people were unenlightened he would instruct them. If they were enlightened but disobedient and unbelieving he preached the judgment of God. In any case people were awakened, and they were never permitted to rest on middle ground between knowing God's will and doing it.

THE BIBLE and SANCTIFICATION

By J. D. WILLIAMS

Formerly Principal of the Fort Wayne Bible Institute, President Emeritus of Simpson Bible Institute

"Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

Sanctification is one of the most practical and important subjects dealt with in the Word of God. A large portion of the Scripture is devoted to it both in the Old and the New Testaments. The word "sanctify" in some of its forms occur 170 times in the Bible; "holy" or "holiness" about 600 times; and "purity" and "cleansing" about 650 times, making a total of over 1,400 times we find reference to this theme in the Word of God.

The theme is important, because it has to do with our own personal relationship to God, and is one of the first essentials in our preparation and qualification for usefulness in the Master's service. If we are to send portions to them for whom nothing has been prepared, we must first "eat the fat and drink the sweet" ourselves. If from us are to flow rivers of living waters, we must first come unto the Fountain Head and drink. If we are to be witnesses unto Him unto the uttermost parts of the world, we must first tarry at Jerusalem until endued with power from on high. If we are to be used to feed His hungry sheep, we must first declare our personal love

for Him. When Christ met the backslidden and discouraged apostle after His resurrection, He first propounds to him, three times, the searching question, "Lovest thou **me**?" and only after he has three times avowed his own personal love for the Master, does Jesus restore him to a place of fellowship and service, and commission him to go forth to feed His needy sheep.

Dr. Hugh T. Kerr, in speaking of the "True Missionary Motive," once said, "Devotion to Jesus Christ has sent men and women to the ends of the earth and has kept them there. Such devotion is the **only** adequate motive to send them and to keep them there today. One does not need to know intimately non-Christian lands to be fired with missionary zeal. One needs to **know Christ**, and to hold the deathless conviction that He is able to save unto the uttermost. When this love burns true, missionary recruiting, missionary budgets will all be adequate for the business of the Kingdom." Scriptural sanctification, therefore, is the only true motive to inspire to Christian service either at home or abroad, therefore its importance in all our Bible teaching and convention work.

The answer to three brief, but vital, questions will guide us in

the course of our discussion of this theme, namely, What? When? How? **What** is sanctification? **When** does it take place? **How** is it accomplished?

What is Sanctification?

This is a question easy to ask, but difficult to answer. The Apostle Paul, in looking for its answer, cries out in the closing words of the seventh chapter of Romans, "Who shall deliver me from the body of this death?" The answer at once comes ringing back, "I thank God, through **Jesus Christ.**" He caught a vision of sanctification **not** as a blessing, but as a **Person**; the indwelling of a Divine Being—"Christ in you the hope of glory."

Separation

The first and obvious meaning of the word itself is, "separation from moral defilement," as expressed in II Corinthians 6:17, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Also I John 2:15, "Love not the world, neither the things which are in the world. If any man love the world the love of the Father is not in him." If we are to know the joys of the abiding life, and what it means to walk in fellowship and communion with him, we must yield a glad surrender to the conditions required in His Word, and relax our grasp upon the vain and trifling things that wither and decay.

A humble Spirit-filled follow-

er of Christ gave testimony in a prayer meeting on one occasion concerning the life of victory and satisfaction in Christ. A friend who had not yet learned the secret was heard to say, "I would give the world for that brother's testimony, but I do not seem to be able to attain to it." The good brother replied, "That is just what it cost me—the world—and you may have it at the same price."

Consecration

Again sanctification means consecration or dedication. It is not only separation from the things which displease Him, but a full consecration of our redeemed powers to the Master. It means to present our bodies living sacrifice (Romans 12:1), and to realize that we are not our own, but are bought with a price; therefore we should glorify God in our bodies.

Filling

Sanctification means also the filling of the Spirit, or to be more specific, the baptism with the Holy Ghost. "If ye through the Spirit do mortify the deed of the body ye shall live." It is the indwelling Holy Ghost that accomplishes the work in our hearts, "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). It was this power that was lacking in the eloquent Apollos, when Aquilla and Priscilla expounded to him more fully the way of God. It was this power that the

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Economics of the Old Testament

*By ALBERT HAGER
Pastor of the Missionary Church, Groveland, Illinois*

After reading the ten commandments in Exodus 20 it is interesting to observe the manner in which the lofty principles revealed in some of those commandments are implemented in succeeding chapters by laws governing almost every phase of the economic life of the Hebrew people.

We wish in this article to briefly discuss four such phases, the first two indirectly affecting the Israelitish monetary structure, being problems of moral justice rather than of finance, but the second two decidedly vital in their effects upon men and women who were forced to borrow money because of some misfortune entering their homes.

Slavery

Critics of the ethical standards of the Old Testament frequently declare that the institution of slavery, abhorred by decent men everywhere, is not condemned by Biblical writers. While there may be a measure of truth to their assertion, it should be remembered that the Hebrew slave owner could retain his Hebrew slave but six years, being compelled by the Mosaic law to set him free in the seventh year. More than that, the slave was not to be sent away empty. The master was to provide for his immediate future (Deut. 15:14).

Nor did the master dare mistreat his slave. Should he smite him that he die, the master was to be "surely punished." If, in a fit of anger, he struck the slave in the eye, causing loss of sight, the slave must be freed. Even though the master but knocked a tooth out of the slave's mouth, the slave was to be set at liberty. Such abuses as were often committed in the South prior to the Civil War were not tolerated in Israel. As a final example of God's mercy toward a slave, read Deut. 23:15, 16.

Robbery

"If a man shall steal an ox, or a sheep, and kill it, or sell it: he shall restore five oxen for an ox, and four sheep for a sheep." (Exodus 22:1.) That was some punishment. If the animal had not been killed or sold, but was found alive in the thief's possession, then he must "restore double." If he stole money, he, too, had to pay back twice as much as he stole.

Had we such laws in the United States and were those laws faithfully executed, there would not be much robbery in our land. This seemingly oppressive sentence will make a thief think twice or thrice before he steals, save society millions of dollars, and greatly reduce the cost of crime to the state.

Here in Central Illinois many a farmer has been robbed of his chickens or some of his pigs, but I cannot recall a single instance, even after the thief was caught and jailed, when the farmer was paid for the loss of his fowl or his swine. There must be something wrong with the administration of justice in our country. Perhaps we had better introduce the Mosaic code.

Personal Loans

When an Israelite loaned to a fellow countryman on a mere promise to repay, if the poor man was unable to keep his promise by the end of seven years, the loan was to be cancelled. If the loan was made to a Gentile, cancellation did not follow and the loan remained in effect until the credit was satisfied.

Does this mean that we are to be more generous toward fellow Christians than toward the world? I so think, even though this command is in Old Testament. Admittedly the Sermon on the Mount excels the laws of Moses in the standard of ethics to be observed between borrower and lender; but Christians, if they find it too difficult to act according to the commandments of Jesus, certainly ought to go as far as did the ancient Hebrews toward their distressed brethren.

And did this have anything to do with sound economics? Indeed it did; for the lender knew that the loan could be for sev-

en years at the longest and knew, too, that it might never be repaid. In all probability the knowledge of this fact often limited the size of the loan and did its share in preventing the excessive accumulation of obligations which eventually could become a serious threat to the financial stability of the Hebrew economic system. As a concluding thought on the subject of personal loans, it is rather interesting to note that an Israelite who had sufficient means was compelled to lend to his suffering brother whether he wanted to or not, and do so even though but a few months remained until the end of the seventh year, the year of release (Deut. 15:7-10).

Mortgage Loans

After the Israelites conquered Canaan every family of the nation was given a farm. God gave command that the farm be a family possession forever.

But then, just as now, some farmers became so involved financially that a mortgage had to be placed upon their lands. To protect the rights of the children of a man who borrowed to such an extent that the lender insisted upon a mortgage loan, Moses was instructed to issue a decree that every fiftieth year the deed of every mortgaged farm was to be returned to the mortgagor or, if he had died in the meantime, to his heirs.

This, too, was sound economics. The lender knew what would
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Fifteen Reasons Why I Cannot Belong to a Lodge or Secret Society

*By FARRIS D. WHITESELL
Professor at Northern Baptist Seminary*

1. I am a Christian, and it takes all my time, energy, and abilities to discharge my Christian duties, obligations and vows. I have no time for lodges. All the good that can be done through a lodge can be done through my church, where it ought to be done and where it is my business to help it to be done. I have never yet lived up to all my church obligations, and until I do I will not obligate myself to any other institution.

2. Lodges are man-made institutions and will perish with the other things of this world, I John 2:16, 17; while the church and the Kingdom of God, to which I belong and owe all my allegiance, are divinely founded and will endure forever, Matt. 15:13.

3. Lodges are composed of both saved and unsaved, and most of their membership is of the worldly element. For the Christian to unnecessarily link himself up with the worldly and unregenerate is an unholy and sinful alliance, II Cor. 6:14-18.

4. Lodges almost without exception encourage worldly practices, such as dances, card parties, carnivals, raffles, etc., and a Christian is forbidden by the Bible to indulge in such things, neither should he favor an institu-

tion that supports them, I John 2:15-17; Rom. 12:1, 2.

5. The money spent for initiations, dues, special assessments, degrees, etc., in the lodge could be put to a more profitable and godly use by supporting Christ's churches and His great missionary program.

6. The Christian will have no reward in Heaven for his good works done through a lodge or in the name of a lodge. Heavenly rewards are bestowed only for good works done in the name of Christ and for His glory alone, I Cor. 3:11-15; Rev. 22:12.

7. No lodge is really out-and-out for Jesus Christ. It may use His name and His Word, but at heart it is selfish, carnal, and concerned about the things of the world. Anything not positively and altogether for Jesus Christ is against Him, Matt. 12:30. When lodges use the Bible in their ritual and services, they leave out the important passages on repentance, new birth, the blood of Christ, the insufficiency of good works for salvation, etc., thus handling the Word of God deceitfully, II Cor. 4:2.

8. Many people make the mistake of thinking that living up to the lodge vows will get them to Heaven, and thus they neglect repentance, f a i t h, baptism,

church membership, etc. They substitute the lodge for Christ and the church, and thus the lodge for them becomes the enemy of Christ and His churches.

9. Belief in a Supreme Being, and a high moral code is not equivalent to Christianity. These things do not necessarily make people any better in the sight of God, and many good people are lost and going to hell because led to trust in such insufficient standards, John 3:1-16. The lodge really has all the elements of a religion (a deity, worship, prayers, ritual, Bible, altars, temples, etc.), but it is a false religion, not Christianity, because the Son is not given pre-eminent honor, John 5:23.

10. Jesus Christ did not and could not have belonged to a lodge. He did not have money enough, Matt. 8:20. He spoke nothing in secret, John 18:20. He hates the hidden things of darkness, I Cor. 4:5. He would have exposed all lodge secrets, Luke 12:2, 3. He did not desire nor need the prestige, influence or aid of lodge membership, John 5:20-23; Matt. 26:53.

11. A Christian is not to have any dual or triple allegiance; all his allegiance is to be for Jesus Christ, Rom. 12:1, 2; Gal. 6:14. To divide his allegiance with a lodge is to weaken it for Christ, II Tim. 4:10; Matt. 6:24.

12. A Christian does not need the standing, prestige, acquaintanceship, nor "pull" given him

by a lodge. If God is for him, who can be against him? Rom. 8:31, 32. Imagine Paul trying to get out of difficulties and tight places by showing his lodge pin or card! Paul denounced all such things, Eph. 5:11, 12.

13. A man who has lost out with God and the Holy Spirit may need the help of a lodge to get into the confidence and good will of men, but not a blood-washed, regenerated, Spirit-filled child of God who knows how to trust his Heavenly Father and to pray! Phil. 4:19; Eph. 3:20; Matt. 21:22.

14. Lodges use such terms as "brother," "prophet," "priest," etc., in unscriptural ways. They assign to their officers, in many cases, silly, preposterous, and blasphemous titles.

15. Lodges are anti-Christian in many of their teachings. They take the emphasis off the blood of Christ and put it on good works; they teach the continuation of their lodges in the next life; they often offer false hope and comfort to bereaved relatives of lodge members; they teach the universal Fatherhood of God, John 8:44, and a brotherhood of the unregenerate; they teach the ability of the unregenerate to approach God in prayer; they do not use the name of Jesus Christ in their prayers, John 14:13, 14; 14:6; they dabble in politics and often get churches involved in political issues, and

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Bible Science Confirmed By Modern Science

(Part 2)

By J. W. SIMMONS, M.D.

THE BIBLE AND HEREDITY

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me . . ." (Exodus 20:5).

This passage has been misinterpreted by some commentators, especially by pseudo-scientists. One such writer of scientific (?) books for the laity says it has no reference to heredity, for the writers of the Bible knew nothing about heredity. He says that it meant that when a man was found guilty of a crime his whole family was put to death, which was a common practice in many of the heathen nations of that time, and that "visiting the iniquity of the fathers upon their children" referred to such civil punishment, not to heredity. If he had turned to Deuteronomy 24:16 he would not have made such a mistake. Here is what we find there: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin." In Ezekiel 18:19, 20, we find this: "Yet ye say, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my stat-

utes, and hath done them, he shall surely live. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

These related texts bring out clearly the justice of God, and call for a reconsideration of that part of the first commandment. It may be true that the writer of that commandment "knew nothing of heredity," but he was merely writing what God told him to write, and God knew all about the laws of heredity. Accordingly, being "jealous" for the welfare of mankind, He warned us of the dangers of sinful living, the dangers of passing on to children such hereditary diseases as syphilis, which do fall upon the children "even to the third and fourth generation," and sometimes farther.

Leviticus on Genetics

In the Levitical laws concerning marriage and concerning stock breeding and agriculture you will find more evidence of the Author's knowledge of the laws of genetics and heredity. Those laws are based on scientific principles although some pseudo-scientists ridicule them. One of that sort, writing on the subject of cousin marriages,

mentions even brother and sister marriages or even father and daughter marriages as harmless if both parties are **in good health**. He mentions the eighteenth chapter of Leviticus contemptuously. In doing so he reveals his own ignorance. While stock and poultry breeders have resorted to close inbreeding in order to increase commercial values, they have bred animals which were good specimens and "in good health." The fact of importance, however, is that the bad effects soon exceeded what little was gained in the second generation. Cattle and hogs so closely inbred lost vigor and became increasingly susceptible to disease. Many fine animals were lost in this way.

Poultry Tests

In the 1936 U. S. Yearbook of Agriculture, page 985, you will find this information on close inbreeding of poultry: "From these studies it has been concluded in general that hatchability tends to **decrease**, and embryo and chick mortality tends to **increase**. . . . Cole and Halpin, of the Wisconsin Agriculture Experiment Station, inbred brother and sister Rhode Island Reds for four years and observed **marked decline in vigor** to such an extent that in the fourth year hatchability was so **low** that the experiment had to be discontinued. Another inbreeding experiment started subsequently produced similar results."

Corn Tests

On pages 455, 456 of the same book, on the subject of inbreeding of corn, we read: "In all the inbred lines so far developed, yield has **dropped rapidly**, with the continued inbreeding. . . . Seeds from this hybrid corn produce plants that are far from uniform, with many of them **decidedly inferior**." It may be right, to a limited extent, to conduct inbreeding in **corn** and other plants where results can be somewhat under control, but God knew that close inbreeding in the **human** species would result in much sorrow and suffering, so He warned against it.

Medical Authorities Testify

Medical science also confirms the soundness and wisdom of those Levitical laws. Here are some quotations from high authorities in medical science on the subject: "Deaf-Mutism." On page 1025 of "Ballenger's Diseases of the Nose, Throat and Ear," we are told that: "**FORTY-SEVEN MARRIAGES BETWEEN BLOOD RELATIONS PRODUCED 72 DEAF-MUTES.**" And from "Diseases of the Ear," by Edward Bradford Dench, Professor of Diseases of the Ear in the University and Belvue Hospital Medical College, New York City, we get this: "Consanguinity of parents is among the **most common** of the causes, and greater frequency of deaf-mutism among the inhabitants of mountainous

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DIVINE HEARTBURN

By CHRIS J. GERIG

District Superintendent of the Missionary Church Association

The incident recorded in Luke 24:13-35 is a very interesting one to those who are believers in the resurrection of Jesus Christ. Here we have the account of the two walking home to Emmaus the evening of the resurrection day. Jesus joins them on their journey but is unknown to them. How often we fail to recognize Him as He walks with us in trials and in joys. But as they reach home and invite Him in, He is made known to them in the breaking of bread. It is then that they exclaim, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" "Burning hearts are necessary to the highest success in Christian service; burning hearts can be secured; burning hearts will be sure to manifest themselves in speech and action."

Glowing hearts are one of the great needs of the hour—hearts aglow with love to Christ and love for the souls of men. Why are Christians so powerless? Why are there so few souls saved in comparison with Pentecost? May it be that there are too many cold hearts among professing Christians? The love of Christ in the heart burns up the dross of selfishness, melts the coldness of worldliness, and quickens the deadness of indifference in every true believer. This love will manifest itself in the believer's

words, acts, tones, and looks. Cleansed hearts make powerful lives and this is the great need today.

We need burning hearts to give us power in working for Christ. It is not merely what a man speaks and does that gives him power with men, but the spirit in which he performs. It is God's power behind men's words that makes them effective. Richard Sheridan said, "I often go to hear Rowland Hill because his ideas come red-hot from the heart." It is said that the remarkable power of Dr. Chalmers lay in "his blood-earnestness." If our testimony is to move men, we must be saturated with the love of Jesus. It is to be lamented that many so-called Christian workers go about their preaching and service with such a lack of fervor and earnestness. Our service for God will be purely mechanical unless our hearts burn with the love and power of Christ.

One element of preparation for securing a burning heart is a sadness because of our lack. The two on the way to Emmaus were sad because of what they had heard. They had a longing in their hearts for Jesus and that longing for Him drew Him to their sides. To realize that our hearts are not full of His love is a real step toward the filling of our great need. Do we feel sad because of our coldness? Do we

long for His companionship as we walk life's pathway? He understands that longing and will give us His presence.

Another way to secure a burning heart is by the study of God's Word in order to find Christ. The two were talking to each other, discussing carefully the events which had just occurred. Jesus drew near to them as their Enlightener. He unfolded to them all the Scriptures concerning Himself. Men today may teach that the Old Testament Scriptures are obsolete, but not so Jesus. He took the Old Testament and so presented the truth concerning Himself as to bring heart warmth to them. Perhaps a lack of Scripture searching is the cause for our coldness. Sometimes He needs to rebuke us through the Word as He did them, but He wounds only that He might heal and comfort us.

We may secure burning hearts by beseeching Christ to tarry with and in us,—in our hearts and in our homes. When they reached the town, Jesus made as though He would have gone

farther. He was not trying to trick them or play with them. He was entirely sincere for He certainly will go farther if we do not beseech Him to remain with us. He is constantly passing by,—knocking at our hearts. If we fail to open up to Him and invite Him in, He will pass on.

It is interesting to note how these burning hearts manifested themselves. No sooner had Jesus revealed Himself to them than they went back to Jerusalem even though they had not planned on doing so. They had precious knowledge in their hearts which literally drove them to tell. So many seem to want to receive a blessing only that they may then sit down and enjoy it themselves. Burning hearts will give us willing feet and ready tongues. There was a need, a work to be done, and they felt the urge of it. They became witnesses to the truth and their burning hearts made their duty easy and joyous. If we thus meet Christ until our hearts are filled with the warmth of His love and then go forth to witness for Him, He will meet us again in blessing upon our souls.

THE BIBLE AND SANCTIFICATION

(Continued from page 7)

Ephesians failed to know when Paul inquired of them, "Have ye received the Holy Ghost since ye believed?" When they acknowledged their ignorance and lack, He laid hands on them and they received the Holy Ghost. It is this power that the

church of Christ needs today to give victory and overcoming grace in the lives of His professing children, and to empower them to be witnesses unto Him even unto the uttermost parts of the world.

(To be continued in the next issue considering the question, "When does Sanctification Take Place?"

Things and Things

(Colossans 3:1-16)

By GEORGE CONDIT

Pastor of Mock's Church, North Webster, Indiana

I doubt whether there is any other passage of Scripture that brings to us any greater admonition and instruction than these verses from the pen of the great Apostle Paul. I have often been impressed with the thought of "Things" which he sets before us. He speaks so clearly of "Things" above and "Things" below—or on earth, and he ties to these things some of the greatest truths in the spiritual sense that we can ever know. We fully realize that we are living in a world that is largely under the control of the powers of darkness, or the god of this world, as Paul says in Ephesians 6. Yet we know that God is still working in every heart that gives Him room. It is a timely subject, when considered from the spiritual and material angles, to think upon "THINGS above and THINGS earthly."

It takes little meditation to see all about us, perhaps in greater power than Paul knew in his day, the power and pull of THINGS on the earth. On top of the things which he catalogues in vs. 5 to 9 we see the great lust for power and greed for wealth that is sweeping the whole world, manifesting itself both in individuals and nations. The majority of earth's inhabitants have

their hearts set on the THINGS of earth. However, this does not lessen the reality of the things which are ABOVE, or that come to us from above.

Perhaps this little story will serve to illustrate what I would like to say about looking above and being lifted up to meet and possess those things which Paul means. It is said that the pilot of a scout plane, whose duty it was to patrol a certain section of the English channel and keep watch for German submarines, was caught one day in a very sudden storm which threatened his little plane with disaster. Unable to turn back to his home base in England he pointed the plane upward and gave the engine all the gas it would take. He said that although he was going with the wind it was a terrific struggle to keep the right side up. Lightning flashed and the crash of thunder was heard above the roar of wind and engine. But he climbed through it all until at the altitude of eight thousand feet he suddenly burst out into the clear sky and bright sunlight. He said that as he looked down upon the blackness from which he had emerged the view was very thrilling. Then came to his mind that over all the storms of war

and of nature GOD STILL RULED! He turned and flew back to his home base with a song of praise to the God who had brought him safely through the storm.

We are told by Paul in Colossians 2:9 that, "in Christ dwelleth all the fulness of the God-head bodily." The next verse says that, "In Him we are complete." In this FULNESS is all that we will ever need to lift us out of the THINGS of earth and place us into the things ABOVE. The first step is being "Risen with Christ." This speaks of being resurrected from the deadness of sin into eternal life. Then with that as a beginning Paul urges us to "SEEK those things which are above" and in the next verse to "SET our affections" on them. Paul knew that whatever it is that we SET our hearts upon to that end will all our energies be bent. With our hearts we love or hate; we choose or we leave alone, as the great man of God Paul would steer us aright.

In the hour in which we find ourselves, with so much confusion and darkness about us, we can point our hearts upward, as did the pilot his plane, and even with greater assurance that we will come out atop the storm. Christ, in whom Paul says our very lives are hidden, is above the storms and He will bring us safely to Himself.

All we need now, and all we

shall need to go through the storms ahead of us, is to be found in Christ, if we but keep our heart SET on Him and keep SEEKING His will and way. Heaven is ABOVE, grace and strength to help in every time of need comes from ABOVE. And then one of these days He, who is cur all and in all, will come from ABOVE and we will be lifted out of the storms and into the sunlight of His presence and glory forever. Let us SEEK for His will and for all He has for us, and SET our hearts to go through these days separated from the THINGS on earth and given wholly to the THINGS above—looking—waiting, yes, expecting to break through the storm into the sunlight ABOVE.

* * *

Some golden daybreak, Jesus
will come;
Some golden daybreak, battles
all won:
He'll shout the victory, break
through the blue,
Some golden daybreak, for me,
for you."

—C. A. Blackmore.

BISHOP SHAW Said:

Elbowing your way to the front is the pagan, not the Christian way to get ahead—there are too many would-be kings in the world.

Healing Disordered Minds By the All-Prevailing Name

By R. HUNTER ROBINSON, M.D.

(The following, which is taken from the Evangelical Christian, is written by a Toronto physician. It gives his view of demon possession entirely from the view-point of a medical man who sees that there is but one way to deal with the demon oppressed, and that is to deliver them through the all-prevailing Name of the Lord Jesus Christ. We believe the words of the physician will encourage our ministers in delivering the demon possessed through this mighty Name.)

In setting forth this testimony of a few of the remarkable ways in which God has been pleased to use me for the health and healing of others, I am actuated only by one motive, namely to give glory to Him who has been with me over eighty-six years, and looking down the long vista of years I see the hand of God in everything. . . .

I had long pondered on the Word of God with reference to disease, and was convinced that the words of Psalm 107, "He sent his word and healed them and he saved them out of their distresses" referred to cases of mental affliction that no medicine could cure. Medicine might be necessary at times for diseases of the body, but about thirty years ago I was led to divide my knowledge of medical science into two. I came to see the reality of faith and works, that faith in the Word of God and prayer has still power to destroy the works of the devil. To His name be the glory, I have seen these truths demonstrated again and again in cases of insanity, epilepsy, and sickness. My unsupported testimony might

not count for much, but when six of the medical superintendents of the Ontario Hospital for the insane endorse what I have been doing, their unanimous commendation should count for something with the skeptic and unbeliever. I have such a testimony in my possession signed by every superintendent for the past twelve years.

It has been my custom for thirty years when called to a case of mental distress and affliction, to kneel down and quote Acts 10:38, which tells, "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil." I would then, when dealing with a case, ask God for Christ's sake to destroy the power of the devil over that soul, and I have witnessed wonderful recoveries in cases of insanity and epilepsy. Again and again I have seen the fog lifted from their darkened minds after praying with them, and the flashing eyes and the irrational talk instantly become normal. I have seen epileptics thrown down on the floor and

the moment Acts 10:38 was quoted the nurses would let go holding them and quietly lead them away.

. . . My mind goes back some twenty years to a house to which I was called. When I entered the room a man was writhing on his back on the floor foaming at the mouth. . . . The sick man was thirty years of age, separated from his wife and living with his sister. . . . One of the ladies asked me what I thought of these fits, and I told her that in my opinion these were the same things as were recorded in Scripture where it was said in olden time that the devil threw them into the fire and into the water. Then the youngest of the ladies, a girl of twenty, said, "Doctor, you had better not talk religion to that man." It was she who

had asked the question in the first place. Looking at her I said, "Well, I will as soon as he is better." Then turning to the man on the floor I repeated loudly Acts 10:38, and immediately the fit stopped, and the man sat up. . . . A short time later I saw the man who had carried him home the first time I met him, and he told me that our friend had got converted, that he had no more fits, and was living with his wife in the east end of the city.

There are many other illustrations I might cite of remarkable cures effected in the realm of the mind as of the body. I believe that the name of the Lord Jesus Christ is as powerful today to cast out demons, and to cure the disordered mind as it ever was.

FIFTEEN REASONS WHY I CANNOT BELONG TO A LODGE

(Continued from page 11)

would not hesitate to dominate the State through the churches, Matt. 22:21; they often exact oaths of their members that are blasphemous and cruel, Matt. 5: 34-37.

For these reasons I cannot, as a Christian, belong to a lodge or secret society. I admit that man may be a saved person and belong to them, but he cannot be the best Christian and do so. It is an unholy alliance. When

lodge members become deeply interested in spiritual things, they invariably lose interest in lodges, and some drop out or withdraw. Only a carnal Christian can take much interest and delight in lodges and their doings. "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in the darkness, we lie, and do not the truth," I John 1:5, 6.

Knowing God's Will and Doing It

(NUMBERS 22)

By HAROLD WALKER

In studying the life of Balaam at times one would be led to believe that Balaam really desired God's will for his life, but as we read the whole account we know that this is not true.

Balak, king of the Moabites sent messengers to Balaam and with a promise of reward asked Balaam to curse the people of Israel. In the face of this request Balaam did not make a hasty decision. Balaam had his visitors to wait, "Lodge here this night and I will bring you word again, as the Lord shall speak unto me."

Yes, before making decisions or taking steps in any direction how important it is that we know the perfect will of God for our lives.

WE CAN KNOW THE WILL OF GOD. GOD has made provision whereby we may know His will and by HIS GRACE walk in it. God's word says,

"In all thy ways acknowledge Him and He shall direct thy path" (Proverbs 3:6).

Balaam prayed. God answered prayer, saying, "Thou shalt not go with them." We may feel that God has not answered prayer because the answer was "no" and not "yes."

Sometimes God says, "Thou shalt not." Whether the answer is "yes" or "no," may we with open hearts accept God's way.

God's way is the best way,
God's way is the right way,
I'll trust in Him alway,
He knoweth the best.

Balaam rose up in the morning and said unto the princes of Balak, "Get you into your land for the Lord refuseth to give me leave to go with you." The messengers returned to Balak and gave Balaam's response. Balak dispatched a second group to Balaam and with the hope of breaking him increased the reward offer.

Balaam answered, "If Balak would give me his house full of silver and gold, I CANNOT go beyond the word of the Lord." Judging from this statement you would think him to be a real saint—BUT LISTEN — Balaam continued, "Now therefore I pray you, tarry ye here this night that I may know what the Lord will say unto me more."

Balaam says, "That I may know." He already knows the will of God. What is Balaam doing? He is trying to make you think that he wants the will of God for his life when he already has a little plan of his own that he wants to work out if possible. He is praying amiss that he may consume it upon his own lusts (Jas. 4:3). He loved the wages of unrighteousness (II Peter 2:15). Balaam would like to bring God's plan down to his own:

God's word reveals a common disparity between God's way and the way of men:

"For my thoughts are not your thoughts, neither are your ways my ways." (Isa. 55:8-9)

For as the heavens are higher than the earth so are my ways than your ways and my thoughts than your thoughts."

"Therefore to him that knoweth to do good and doeth it not to him it is sin." (Jas. 4:17)

"Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven, but he that DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN (Matt. 7:21).

Balaam wanted to have his own way. God let him have his own way. God often gives up men to their own lusts.

We read in God's word that in the journey across the wilderness Israel wanted flesh. God gave them flesh. The disobedient were buried in graves of lust (Num. 11).

God allowed Jonah to go on his way to Tarshish until Jonah

saw the folly of his own way.

In Romans 1:18-32 we find that men sinned wilfully against God's word and will (Vs. 20—They are without excuse.)

God gave them up:

1. To vile affections (vs. 24)
2. To uncleanness (vs. 26)
3. To a reprobate mind (vs. 28)

They deserted God and God in turn deserted them. He let them have their own way.

Balaam learned and all of us must learn that to sin against the revealed will of God is to bring God's judgment upon our lives. "The wages of sin is death" (Rom. 6:23).

"Whatsoever a man soweth, that shall be also reap" (Gal. 6:7).

If you do not know God's will for your life seek to know it through a life of prayer and consistent study of God's word. If you know God's will for your life, then

Trust and obey
For there's no other way
To be happy in Jesus,
But to trust and obey.

NO SALE

A minister who was weary of hearing his members complain about each other, bought a special notebook and labelled it, "Complaints of Members Against Other Members."

Then, when a parishioner called to tell him the faults of another he would say: "Well, here's my complaint book. I'll write down what you say and you can sign it. Then when I have taken up the matter officially, I shall know what I may expect you to testify to."

The sight of the book and the ready pen had an instant result. "Oh, no, I could not sign anything like that!"

The preacher said he kept the record book for 40 years, opened it probably a thousand times, and never wrote a line in it.—**The Standard—Sunday.**

BIBLE SCIENCE CONFIRMED BY MODERN SCIENCE*(Continued from page 18)*

districts is probably to be explained by the facts that intermarriage is much more common among such people." (Page 674). Another witness to the point, taken from Sajou's Analytical Cyclopedie of Practical Medicine, Vol. 2, page 450 states: "Finally, several statisticians have proved that, the closer the degree of relationship between the parents, the larger was the number of deaf-mute children born."

(Black face in all of these quotations are mine.)

There are other and even worse afflictions than deaf-mutism which often result from consanguinous marriages. But enough has been said to demonstrate that the Author of the Bible knew all about the laws of heredity.

A TIP FROM A FARMER

"I see in your church convention," said an old farmer to a minister, "that you discuss the subject how to get people to attend church. I have never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We spend our time in discussing the best kind of feed." — **Sunshine Magazine.**

Lose an hour in the morning, and you will be all day hunting it.—**Sunshine Magazine.**

The Bible a Super-Human Book

The testimony of the Scriptures regarding such matters of science should be convincing evidence to even the most skeptical scientist that the Bible is not a man-made book, but was written by men who were supernaturally inspired, just as we are told in 2 Timothy 3:16: "ALL scripture is given by inspiration of God," and in 2 Peter 1:21: "For prophecy came not in old time by the will (or knowledge and wisdom) of man: but holy men of God spake as they were moved by the Holy Ghost." Therefore we can, and **should**, take the Bible as our guide-book for life here and now, and in preparation for the life to come.

THE BIRTH OF FAITH

I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come.

One day I read in the tenth chapter of Romans, "Now faith comes by hearing, and hearing by the word of God." I had closed my Bible, and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since.—**D. L. Moody.**

The Meaning of the Resurrection of Christ

By GEORGE AGIN

Much emphasis is placed upon the death of Christ—and rightly so—but too little emphasis is placed upon His resurrection. I think it can be said that Catholicism keeps our Lord upon the cross. But can it not also be said that we as Protestants are often equally guilty of keeping Christ in the tomb? We fail, as those of old, to realize that, "He is not here, he is risen." We should preach Christ and Him crucified and at the same time take care not to partially or entirely forget His resurrection. The resurrection of Christ is of major importance and the meaning of it is beyond our complete comprehension. At the same time the Scriptures throw light on this wonderful truth and give us many aspects of the meaning of our Lord's resurrection.

ONE OF THESE IS THAT THE RESURRECTION OF CHRIST MEANS THAT HE WAS MORE THAN A MARTYR TO A CAUSE. Many men had previously died bravely for their cause, whatever that cause might have been. Many have so died since. Yet these men accomplished nothing further than to express their faithfulness to the ideas or ideals which they had held while living. If Christ had not risen He would have proved no more than an ordinary martyr. But He was more than this—He was God. He proved him-

self more than mere man by doing what man could not do. He defeated Death. And now we need not only sing, "Hallelujah for the cross;" but with as much or more fervor we can sing "Hallelujah Christ arose." Christ therefore proved by His resurrection that He not only died for His cause but He arose to prove that He was of reality the Christ who was to come. Christ, however, did not rise primarily for the vindication of His character, but He arose primarily for our benefit.

THE RESURRECTION OF CHRIST MEANS OUR JUSTIFICATION. Without the resurrection of Christ, the death of Christ would mean little. For we are assured of the acceptance of Christ's substitutionary death by the seal God placed upon it by raising Christ from the dead. If God accepted Christ, and Christ accepts us, we know surely that we are fully justified. The very purpose of Christ being raised is specifically given as for our justification (Rom. 4:25) Christ died for our sins and since He was raised from the dead and exalted to the right hand of God, we can rightly conclude that He has forgiven us for whom Christ suffered. The resurrection of Christ means our justification, praise God!

CHRIST'S RESURRECTION
(Continued on page 31)

WITH THE FELLOWSHIP CIRCLE at home and abroad

By Luella Miller

Christian greetings to the friends of the Institute. Through the blessing of God the second semester has begun with a record number of students preparing for Christian service. All buildings including the new dormitory are filled. The total enrollment for the year has reached the unprecedented mark of 305.

The first week of the new semester opened with a sacred concert by Mr. Elton Roth of Los Angeles January 28th in the Institute auditorium. Mr. Roth was a student here in 1914 and a well known composer, choral-director and tenor soloist. He is founder and director of the a cappella Eclesia Choir of Los Angeles, which has been heard in many parts of the country in its coast to coast tour. Among his best known compositions is "In My Heart There Rings a Melody." His ministry with us was much appreciated. From Tuesday to Friday Spiritual Emphasis was observed with special chapel services each forenoon and mass meetings each evening. Rev. Malcolm Cronk, pastor of the large Calvary Undenominational Church of Grand Rapids, Michigan was the speaker. God truly honored the teaching of His Word in our midst during those days.

Dean Jared F. Gerig ('29) is teaching a Bible class in the Acts of the Apostles each Tuesday and Thursday evening this semester. The attendance and interest are good and many are coming who find it impossible to attend the day classes.

The Petticord Evangelistic party composed of Dr. E. W. and Mrs. Petticord, and Rev. E. M. and Mrs. Smith were the guests of the Institute during a two-week period in which they conducted evangelistic services at the First Missionary Church. The memory of their fellowship and counsel will be cherished by students and staff.

ITEMS OF INTEREST

Mrs. J. E. Ramseyer attended a chapel service recently after having been confined to her home for several weeks by illness. Pray for continued recovery.

Mrs. B. P. Lugibihl is now living in her own home with her son Walter and her daughter Rhoda. While she has been obliged to stay in much of the time this winter, we are pleased to report that she has recently been able to attend a church service.

Rev. P. L. and Mrs. Eicher are now occupying their new home on South Wayne Avenue.

Approximately seventy students have been engaged in the city-wide home visitation campaign in which the publication, "New Life" is presented personally in each home visited. The whole city is divided into districts, and groups of from eight to ten students are at work in the respective districts. The goal is to reach all Fort Wayne homes by June.

Some limitations were suffered in tract work this year due to an ordinance barring young men under twenty-one years of age from entering taverns. This has meant that the teams working in these places have had to be composed of older men. In view of this limitation, a new type of tract work has been developed. Racks have been purchased and placed in important centers. The younger men keep these replenished with new tracts.

Fifteen classes in Child Evangelism have been conducted in homes in affiliation with the Child Evangelism Fellowship. A total of 196 classes were taught during the first semester. This work has made phenomenal growth during the past few years and promises continued development in view of the areas of Fort Wayne which remain unworked.

Students have served in fourteen Sunday Church Schools. In two of these they have served as directors of Junior churches. One student conducted a series of studies with a young people's group on "Missions in South America."

Ten students are serving as regular pastors in churches of various denominations. Other have served as supplies for single Sundays or longer.

Miss Myra Martin, R. N., ('34) visited the Institute recently and addressed the students in a chapel service. She is soon to sail for India where she will begin duties with the National Holiness Foreign Mission Board.

PROFESSOR WEAVER IN PIANO CONCERT

On the evening of March 7th Professor Raymond Weaver gave a piano concert in the auditorium of Founders' Memorial. He was assisted by David Byler, tenor soloist, of Elkhart, Indiana. It was good to have Mr. Weaver with us again and to hear him in the choice selection of musical numbers. This was Mr. Weaver's first Fort Wayne appearance since his return from service. He is once again engaged in his dual art of teaching and playing the piano. May Mr. Weaver continue to be used of God to the glory of His name and to the blessing of countless numbers of people whom he contacts.

JUNIOR ALUMNI

Mr. and Mrs. Marcus Hey (students in '42), formerly of Ohio City and now living in Fort Wayne, are the parents of little Pauline Louise who was born on February 2nd at the Lutheran Hospital. Mrs. Hey was Miss Irene Kimbel of Bronson, Michigan,

FROM THE MAIL BAG

Marcala, Honduras,

"Add daily language classes and a class every day for a Christian who is blind, and you have a mere skeleton of the activity here. It is up to you and to us to keep this frame well-filled and well-clothed, filled with

God, and clothed with righteousness.

"The fruits of the tropics we are enjoying — the bananas, oranges, and grapefruit — but the weather is far from tropical, at least now. This is the rainy season, and it is cold. Neither do the houses know heating stoves. The Vespers at La Esperanza have one, for their station is much colder than here, being farther up in the mountains. I visited them en route here and enjoyed seeing the progress of the preparatory school. It was there that Miss Abbott met me with three mules to bring me to Marcala. The day's trip from there here was more exciting than all the plane trips combined. I have crossed the Rockies by train and the Appalachians by bus but never before the combination of the two by mule back. (Miss Abbot was thoughtful enough not to ask me to attend services the first night!)

"We are anticipating the arrival of the three new missionaries, especially since Miss Heckathorn is come to Marcala. Having traveled for so many years, I feel right at home moving on (this time to Tegucigalpa), but it would be nice to take Marcala along, too. Our baggage has not arrived yet, so it will not be difficult to pack, I am happy in the Lord to keep moving with Him. Bless His name. Your prayers are especially precious these days."

Nelle E. Thum ('33).

The following letter is written from Chicago where Rev. and Mrs. Albert Eicher are now living. Mr. Eicher's father, the Rev. Chris L. Eicher, former Executive Secretary of the World Wide Prayer and Missionary Union, is well known around the Institute as the brother of our Business Manager, Rev. Peter L. Eicher.

"God has brought me back to Chicago. For thirteen years we have served in India under the Christian and Missionary Alliance. Both Dr. A. C. Snead and my father asked us to return home to help in the important work of the World Wide Prayer and Missionary Union.

"From the time we received this call God has repeatedly made real to me this verse: 'That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man.' (Eph. 3:16) This promise for strengthening we certainly need because you and we must together face the responsibilities of the great work carried on for so long by my father, Rev. C. L. Eicher.

I tried my best to get immediate air transport, but it was impossible. We tried to get sailings as a family, but that would have delayed my coming; so I accepted a berth on the Steamer 'Magdapur,' sailing from Calcutta December 18th, hoping that Mrs. Eicher and our children could follow soon.

"When we were crossing the last sandbar of the Hoogly River we burned out the thrust bearing of the propeller shaft and had to put in to Madras for repairs. It was while waiting in Madras that my wife forwarded the sad news that father had gone from our presence just two days after I had sailed from Calcutta.

"With brief calls at Aden and Port Sudan, we sailed direct to New York. We had storms both in the Mediterranean and in the Atlantic. The Mediterranean storm was particularly interesting as it was in the exact part of the sea, between Crete and Malta, and in the same season, winter, in which St. Paul had the shipwreck experience recorded in Acts. 27. We were glad to be in a more seaworthy ship and glad indeed not to be wrecked, even though the forward gun turret was battered. Three life rafts swept away and a couple of deck plates buckled. The Atlantic storm made us to reduce speed sometimes to one-third our normal rate, so we did not arrive in New York until Feb. 17th, just 62 days after we set sail from Calcutta.

"I was asked to take the Sunday services while the ship was at sea. This ministry was a joy and blessing to me personally.

"Although we tried our best to return in time to see Dad in the flesh, God had other plans. We know 'He

doeth all things well.' It was a particularly keen disappointment that not one of us children could be at home to help Mother carry the heavy load of nursing and responsibility when she and Dad needed us most. We were all out on the mission fields where their hearts were. But God raised up others, especially missionaries, according to His promise in Matt. 19:29, who so lovingly did everything possible in our absence. We deeply appreciate it. Thanks to all of you friends who have shown your love and sympathy so tangibly at this time.

"An air mail letter from Mrs. Eicher written Jan. 26th gives the good news that she and our children and Luella Burley ('31) were scheduled to sail early in February. They should be home by about the middle of March. I will appreciate your prayers for them.

"In obedience to the call to return and help in the homeland, we have with regret had to leave our personal ministries in India. We are looking to God for definite guidance for the future. Very keenly we feel the greatness of the work and our inadequacy for it, but it is His work, done for His glory, to be accomplished by the might of His Spirit, and we take courage.

Yours for continued missionary ministries,

Albert C. Eicher ('31).

Salka, Nigeria

"Greetings from Nigeria, West Africa.

"At last we have reached the land of our calling and we praise the Lord for bringing us safely here and for His presence with us all the way. He will never leave us nor forsake us. He was near to fill our hearts with peace and quietness as we pulled out from shore and watched our beloved country disappear. He is with us now here in the heart of Nigeria.

"We had a very nice trip across the ocean and through the Mediterranean waters. Both the ocean and sea were very calm, so we were bothered by seasickness very little. The route we

took made our trip much longer than it would have been had we been able to have taken the route some of the others did, however, not all get the privilege of visiting Egypt and the Holy Land. We truly counted it a privilege. We only had a few days in Palestine but we enjoyed every moment. Our Saviour and the Word of God mean more to us since that part of our journey. Much of the land is different now than it must have been when Jesus was there, especially the cities, but the hills and the valleys are the same. Many of the customs are apparently the same today as described in Bible times. A number of the sacred spots are now in the hands of Catholics or Moslems, but we are glad that our King is coming to reign forever over the world. It thrilled our hearts to stand before an empty tomb and realize that **our** Saviour is living and to know that He is coming again for His own!

"As we enter our new work for Him here in Nigeria we trust that many of you will be praying for us.

"Yours for the lost,
Mr. and Mrs. Art E. Reifel ('45)

Rangadih P. O.
 Manbhum Dist. India

"The needs surely are great and many times we pray that those back home shall be faithful in prayer and also ask the Lord to give the people visions and burdens for the lost even though they have never seen the regions beyond. We can feel prayer being lifted in our behalf and when we see the awful heathen worships we thank God there is power in prayer and in the blood. Praise His name!

"... We made our voyage in twenty-seven days on the ship "Marine Panther" — a freighter transferred into a troop transport ship. We enjoyed the journey immensely. We stopped at two places on our way — Port Said and Port Colombo. At Port Said, Egypt we had our first glimpse of the Orient and learned a little about Oriental bargaining. We had the priv-

ilege of attending a Sunday native church service on November 11th at Colombo, Ceylon.

"Yes, John had a very happy birthday and we shall never forget that day with all its sights and experiences. The baker on the ship baked a nice big cake for me for John. I surely was happy about it because I didn't know what to do to celebrate his day. That day was our last Sunday on the boat. Thursday of that week was our great day as we saw India in sight. Oh, how our hearts rejoiced as we realized the reality of the Lord permitting us to arrive safely and so quickly in the land to which He had sent us. Truly Psalm 96 describes the way we felt as we thought of this.

"Our lives thus far in India have been full of excitement and deep impressions. I wish I was able to write in a measure our impressions in every line. To our surprise we found Calcutta somewhat modernized; of course one sees the Indians all about in their native costumes. Mr. Benedict met us at the docks which was appreciated more than words could say since we were foreigners. We had no trouble going through customs (not saying how it will be when our things ever get here!). Our first night in India we stayed at the lovely Methodist parsonage. The mosquitos about ate me alive. How afraid I was of getting malaria in a couple of days and just before we went to bed I saw a big rat run across the verandah. We heard so much about taking care about a number of things that I was afraid to touch anything for fear I'd get leprosy. The next evening was more exciting for when we went to the railway station to get a train to go to our station we saw Indians lying on the pavement, ground, and any place they could find room sleeping. The smells and sights we could hardly fathom. All this made our hearts heavy to think of their lost condition. The first night we saw Indians with images of their gods carrying them to the river to throw them in and by this they worship it. All we could hear that night was coarse sing-

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ing and beating of drums. After the first couple weeks fear of things was gone, but not the burdens for these needy people. Just the Saturday before Christmas John and I went with our teacher to see a dead body of a young mother about 19 years old who was thrown out by her own husband and parents for the jackals, dogs, and other wild animals to eat. Isn't that awful? That night I could hardly sleep for the many problems connected with just that. She had a serious disease and the awful part about it was that she was lost. Oh, how that stirred us and how we thanked the Lord as never before for privileging us so by having brought the Gospel to us and for the many loved ones who would certainly think more of us as not to throw us out for the animals to destroy us.

" . . . India is not at all as we had pictured it to be. We are at a healthful location and we have a lovely little home . . . The Lord is answering prayer, for several days in succession Indians have come who want to become Christians . . . When one becomes a Christian here he must take a lot of persecution and many of them are not willing to take it so they do not accept the Gospel. Oh, the needs are great and we trust the prayer meetings at B. I. are what they should be. We think of you at the time you are having Mission Band service . . . We are happier than we ever were and wouldn't exchange what the Lord has chosen for us for anything in the world. India is a beautiful place, but the spiritual need is far beyond what we ever could have imagined it to be or heard it to be. Pray that the Lord will use us greatly to bring India to a knowledge of Christ.

"Four days after we arrived on the compound we started our language study. Now we are in it quite deep—in more ways than one. We are planning to go to the language school in the hills during the months of April, May, and June, D. V.

Yours in Christ for lost souls,
John and Helen Blosser ('45)."

Tsibiri, Colonie Du Niger
Afrique Accidentale Francaise

"As the old year dies away I can truly say, 'Hitherto hath the Lord helped us.' He has been with each one of you as your eyes were fastened upon the Christ of Calvary's Cross. He has blessed you in your various walks and spheres of service. He has kept you in sickness and in health. In a multitude of ways, His grace was manifested on your behalf.

"Truly the Lord has heard your many prayers on my behalf, and answered above all you were able to ask or think. Your prayers opened up the way for me to go to Africa, and your prayers have kept me here in health and strength.

"Yes, dear friends, as the days, the weeks, the months and the years come and go, it is a solemn reminder of the fact that every soul of earth is travelling toward an endless eternity. For that reason, we must lean heavily upon our God, during the new year, in order that we may be blessed and used of God to carry the glad tidings to many benighted souls. Think of the millions who will pass into eternity during the new year. May God help us all. He who has helped us **hitherto** will also help us henceforth to greater joy and usefulness in His vineyard.

"God has been blessing in the field of Niger colony. There are about 20 missionaries at work and they are really hoping that the many souls who have never heard the gospel may soon hear it. Many have already heard the story and a number have accepted Christ. The church here at Tsibiri has been blessed in a real way. The Sunday morning service runs from about 40 to 60 in attendance. At a recent baptismal service 8 were baptised. We are beginning to see signs of a mighty movement of the Holy Spirit in this land of darkness, in a land of Mohammedanism. Sometimes a year or even years have passed by with scarcely any converts. In view of this we can stand amazed at the fact that at least 12 souls have

professed conversion in the past six months. . . . Yes, the marvellous fact is that Moslems are turning to Christ, one here and one there . . .

" . . . Yes, your prayers have had a part in these mighty workings of Divine grace, therefore always remember to 'pray without ceasing' for African Mohammedanism.

Yours in service for the Master,
Clarence Rutschman ('40)"

(Note: the follow letter is being printed thinking it might explain some details in the letter of last issue.)

Bolivia, S. America
 "Four of the five fellows who have not been heard from for over two years were Cecil and Robert Dye, Eldon Hunter, and George Hosbach. The other was David Bacon, a boy who visited at the Institute a couple of times, but not well known there. His wife, Audrey, and little girl, Avis Marie, are still here in Robere with us, as well as Mrs. Dorothy Dye, Cecil's wife. Robert Dye married Jean Playfair, the daughter of the new director of the Sudan Interior Mission. She is now working in San Jose, a little pueblo about eighty miles northwest of here. If the five fellows are already present with the Lord, we know that He doeth all things well. There has never been missionary advances without sacrifice, and if their loss serves to arouse a sleeping Church to its responsibility then I'm sure they

would be the first to shout hallelujahs to the Saviour's Name . . .

"We covet your prayers that God will open to us a great and effectual door that these people who have walked in darkness for so long might soon come to the Light and be saved through the message of life in Christ Jesus.

Wallace Wright
(Student in 1941).

FELLOWSHIP CIRCLE ABSENT VOTER'S BALLOT

President:

Jared Gerig
Armin Steiner

Vice President:

Cyril Eicher
Carl Parlee

Corresponding Secretary:

Wauneta Shoup
Mrs. S. A. Witmer

Recording Secretary:

Doris Moser

Elda Gerber

Treasurer:

C. B. Vollmar

Mrs. Odell Harrold

Nominating Committee:

(vote for three)

Clayton Steiner

Mrs. Carl Parlee

Mrs. Newell Neuhauser

Tillman Amstutz

Lillian Zeller

Ballot may be mailed to Miss Lula Miller, 3820 South Wayne Ave, Fort Wayne 6, Indiana.

ECONOMICS OF THE OLD TESTAMENT

(Continued from page 9)

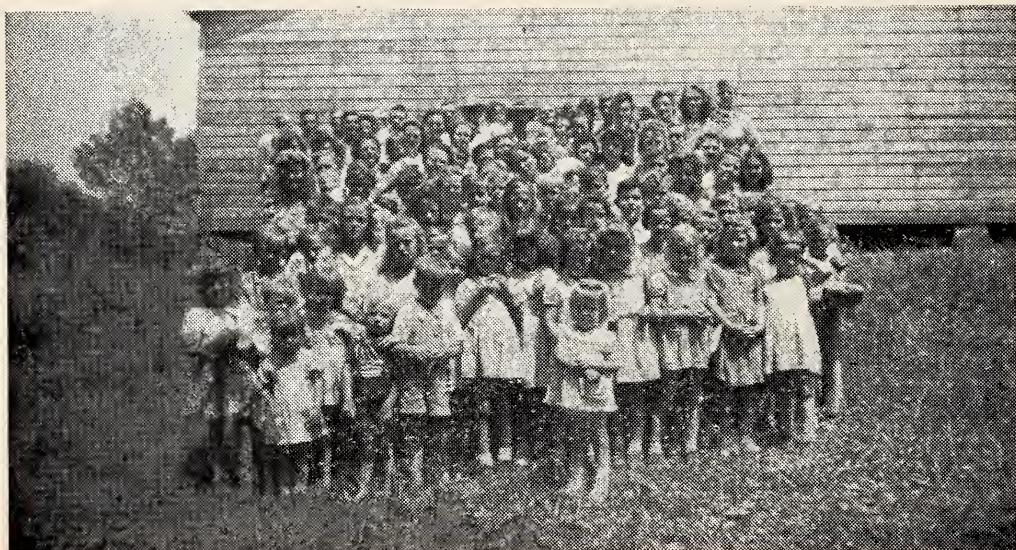
happen in the year of jubilee and loaned accordingly—unless he possessed a very liberal disposition. Thus the Israelitish economy did not become saddled with an intolerable debt burden upon the agricultural resources of the nation, ownership of the soil was allowed to be concentrated in the hands of a few men

through foreclosures, and, what God probably had in mind more than anything else, every generation of Israel was given an honorable chance to attain economic independence and social security.

The Old Testament is by no means antiquated in its monetary policies. Its business formulas are basically sound; its laws are just and equitable in a society of free men; its ethics are high.

BIBLE INSTITUTE MISSIONARIES IN "THEM THAR HILLS"

The Surbrooks, Burch, Zoe, and little David, testify to a thrilling as well as a blessed time doing missionary work during the summer months in the hills of Breathit County, Kentucky. Leaving Fort Wayne with round trip tickets, twenty dollars in extra cash, and God's promises the Surbrooks made their way by faith, "elbow grease," and friendliness. Burch milked a neighbor's cows for which three quarts of milk were received daily. He hoed a woman's garden in return for eggs. Occasionally, a work-worn hand slipped a dollar bill into his hands. Two Sunday Schools and preaching points were opened up in places where services had not been held for years. Upon two bicycles equipped "with extras" as shown in the picture the Surbrooks began by "trowling" up and down the creek beds inviting folks to the meetings. A good attendance responded and always listened with respect and interest. Salary? No. Reward? Yes. Farewells from faces with streaming tears and an appealing plea to come back again—these were the incalculable reward. The Surbrooks hope to go back again.



BIBLE INSTITUTE CALENDAR

(Closing weeks)

- April 27-28** Sunday School Conference with Dr. Clarence Benson as Guest Speaker.
- May 6**, Monday, 8 P.M.—Student Recital
- May 13**, Monday, 8 P.M.—Student Recital
- May 26**, Sunday, 7:30 P.M.—Baccalaureate Service
Reverend Jared F. Gerig, speaker
- May 27**, Monday, 7:30 P.M.—Senior Class Program
- May 28**, Tuesday, 8 P.M.—Annual Concert
- May 29**, Wednesday, 6 P.M.—Fellowship Circle Dinner
- May 30**, Thursday, 10:30 A.M.—Commencement Exercises
Reverend John Wengatz, speaker

Churches in need of teachers to conduct Summer Bible School classes are invited to make their need known to the Bible Institute.

Late Bulletins of New Arrivals

"We are proud of our baby, Paul Stephen, born March 27, weight seven pounds, seven ounces. Happy parents—Rev. and Mrs. Paul Wagley."

Sonja Jean, weight seven pounds, came to be at home with Rev. Tilman Amstutz '38 and Mrs. Amstutz (Geraldine Roth) on March 7th.

THE MEANING OF THE RESURRECTION OF CHRIST

(Continued from page 23)

MEANS THAT HE IS ALIVE TO MAKE INTERCESSION FOR US. He is alive to forgive our sins, to help our infirmities and failings, to deliver in time of trouble, to limit our temptations, and to encourage us when we falter, and to fill any other need. He is ever present to intercede in our behalf. Any need of the Christian first touches the quickened heart of the loving Savior. Only a live mediator can plead the case of a client. Christ, our Mediatorial Savior, arose to become our great lawyer to plead our every case with guaranteed victory! This means the possibility, through the resurrection, of a glorious Christian life.

CHRIST'S RESURRECTION MEANS OUR RESURRECTION. Christ arose as the first-fruit of those that slept. Since He was but the first-fruit, the crop is yet to follow. All we as Christians have this hope within us: That because He rose we too shall rise. These mortals shall take on immortality; these corruptions shall take on incorruption. How do we know? Because Christ arose! "The same Spirit which raised up Jesus from the dead shall quicken your mortal bodies."

Oh, the glories of the manifold meaning of the resurrection of Christ!

Bible Institute Men's and Women's Glee Clubs To Tour

Two musical organizations composed of twenty-five men and twenty-five women respectively are being trained for concert tours on April 12-21. The men's organization is under the direction of Professor Oliver Steiner and the women's group is under the direction of Professor C. A. Gerber. For the information of Bible Vision readers in the various areas where they will appear we present their schedule of appearances.

WOMEN'S GLEE CLUB ENGAGEMENTS

Fri.	Apr. 12,	7:30 P.M.—Goshen, Ind.—M.B.C. Church
Sat.	Apr. 13,	7:30 P.M.—South Bend, Ind.—M.B.C. Church
Sun.	Apr. 14,	7:30 P.M.—Chicago, Ill.—Humboldt Park Gospel Tab.
Mon.	Apr. 15,	7:30 P.M.—Galien, Mich.—High School Auditorium
Tues.	Apr. 16,	7:30 P.M.—Battle Creek, Mich.—M.B.C. Church
Wed.	Apr. 17,	7:30 P.M.—Grand Rapids, Mich.—Calvary Church
Thurs.	Apr. 18,	7:30 P.M.—Flint, Mich.—First Missionary Church
Fri.	Apr. 19,	7:30 P.M.—Brown City, Mich.—M.B.C. Church
Sat.	Apr. 20,	7:30 P.M.—Port Huron, Mich.—M.B.C. and C.M.A. Ch's.
Sun.	Apr. 21,	11:00 A.M.—Royal Oak, Mich.—Missionary Church
		3:00 P.M.—Detroit, Mich.—Dakota Ave. M.B.C.
		7:30 P.M.—Jackson, Mich.—Northside Bible Church

MEN'S GLEE CLUB ENGAGEMENTS

Fri.	Apr. 12,	7:30 P.M.—Pandora, O.—Missionary Church
Sat.	Apr. 13,	7:30 P.M.—Detroit, Mich.—Voice of Christian Youth
Sun.	Apr. 14,	10:00 A.M.—Detroit—Burns Ave. Baptist Church
		11:00 A.M.—Detroit—Eastlawn Missionary Church
		7:30 P.M.—Sylvania—Missionary Church
Mon.	Apr. 15,	Noon—Willard, O.—Kiwanis Luncheon
		7:30 P.M.—Cleveland, O.—Brooklyn Missionary Church
Tues.	Apr. 16,	3:00 P.M.—Canfield, O.—High School Auditorium
		7:30 P.M.—Canfield, Ohio
Wed.	Apr. 17,	7:30 P.M.—Akron, O.—Gospel Crusader's Church
Thurs.	Apr. 18,	7:30 P.M.—Ashland, O.—Immanuel Evangelical Church
Fri.	Apr. 19,	7:30 P.M.—Columbus, O.—Third Ave. C.M.A.
Sat.	Apr. 20,	7:30 P.M.—Dayton, O.—M.B.C. Church
Sun.	Apr. 21,	11:00 P.M.—Hamilton, O.—Calvary Missionary Church
		3:00 P.M.—Hamilton, O.—Calvary Missionary Church
		7:30 P.M.—Cincinnati, O.—Baptist Church